2: Krige and Krige E-5 (1928-1939)1943
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relish, the winnowing being mixed with salt and pressed into a cake used as spinach or eaten alone. Children eat *dinnṭwa makhura* (flying ants) and grasshoppers; *maida*, a large red grasshopper and a few other kinds of grasshoppers, as well as swarming locusts, form part of the diet of adults. Indeed, during a famine in the 1850's, Mujaji, it is said, sent locusts, not to plague, but to succour her subjects, the Shangana-Ṭonga. Honey—not only of the honey bee but also of other insects, such as the *mugo*—adds, though only occasionally, to the variety of the foods directly supplied by nature.

For nutritional purposes, a considerable body of knowledge of the vegetation is necessary. This body of knowledge expands to a veritable science when we consider its application to the arts and crafts. It is used continuously in all daily activities, such as building, fencing, renewing hoe handles, yokes, and storehouses, extracting oil or fat, and so on. In the old days it was not merely woodwork that was important; iron-making was one of the great industries. To-day, though many implements of Native ironwork are still to be found, the industry has disappeared, partly because the sources of the ore have been appropriated by Europeans and partly because of the cheapness of European-made iron objects. The smith was a specialist, but also an agriculturist and a student of the vegetation. In his industry he used, not only special ores, but also special woods. Similarly, for each of the crafts—hut-building, fencing, making stamping blocks, sledges, hoe handles, milk pails, spoons, platters, winnowing baskets, drums, and many others—different qualities in the wood are regarded as important. There are half a dozen different kinds of plants that yield fibre from which string can be made, each involving a somewhat different process. The value of certain grasses for thatching and making mats, baskets, and beer-sieves is ritualized in the taboo on cutting grass before the queen eats the first fruits; i.e. thatching grass must be left untouched until it is quite ripe in May and June. The elaborate working up of skin, though now restricted to the purpose of making skin cradles and a few women's skirts, involves considerable skill as well as knowledge of the value of oils and repellents to drive off destructive insects and even dogs. Pottery is still a live industry involving a knowledge of the qualities of clays, and what we call 'herbalism', the use of the medicinal qualities of plants, is not confined to doctors, but is to a large extent common knowledge.

A whole volume could be written on the interest of the average man or woman in the flora alone. He knows a great deal about almost every plant. Even a herdboy, as we found in discussing our list of names of plants, could mention one or two practical uses of more than half of them. Young men could add several medical or magical uses, while old men could bring the names into relation with a bewildering number of ritual, religious, and other occasions, and many had specialized knowledge, according to the nature of their occupations or interests. Speaking generally, and in terms of what is commonly known, we find that of the 500 plants we have listed, 200 have mainly economic uses. They are daily applied to such activities as building huts, thatching, making spoons. Some 20 are specially useful for making string; another 20 for